



In the name of Allah: the Compassionate, the Merciful

سورة سبأ

SABA

Name

The Surah takes its name from verse 15 in which the word *Saba* has occurred, which implies that it is the Surah in which mention has been made of Saba (i. e. the Sabaeans).

Period of Revelation

The exact period of its revelation is not known from any reliable tradition. However, the style shows that it is either the middle or the early Makkan period. If it is the middle period, it was probably its initial stage when the persecution had not yet become tyrannical and the Islamic movement was being suppressed only by resort to derision and ridicule, rumor mongering, false allegations and casting of evil suggestions in the people's minds.

Theme and Subject Matter

The Surah deals with those objections of the disbelievers, which they were raising against the Holy Prophet's message of *Tauhid* and the Hereafter, and about his Prophethood itself, mostly in the form of absurd allegations and taunts and mockery. These objections have been answered, sometimes by citing them and sometimes without citing them, and the discourse itself shows which objection is being answered at a particular place. The answers mostly take the form of instruction and admonition and argument, but at some places the disbelievers have been warned also of the evil consequences, of their stubbornness. In this connection, the stories of the Sabaeans and the Prophets David and Solomon have been related to impress this lesson: "You have both these historical precedents before you. On the one hand, there were the Prophets David and Solomon, who had been blessed by Allah with great powers and such grandeur and glory as had been granted to hardly any people before them. In spite of this, they were not proud and arrogant, but remained grateful servants of their Lord. They were never rebellious. On the other hand, there were the people of Saba, who, when blessed by Allah, became proud, and were consequently so thoroughly destroyed and dispersed as to be remembered only in myths and legends. With these precedents in view, you may see and judge for

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

yourselves as to which bind of the life is better: that which is built on belief in *Tauhid* and the Hereafter and the attitude of gratefulness to Allah, or that which is based on disbelief and *shirk* and denial of the Hereafter and the worship of the world."

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿1﴾

Who	الَّذِي	(are) to Allah	لِلَّهِ	All the praise and thanks	الْحَمْدُ
(is) in	فِي	All that	مَا	To Him (belongs)	لَهُ
(is) in	فِي	And all that	وَمَا	The heavens	السَّمَاوَاتِ
Are all the praises and thanks	الْحَمْدُ	(and) His	وَلَهُ	The earth	الْأَرْضِ
And He is	وَهُوَ	The Hereafter	الْآخِرَةِ ۖ	In	فِي
		All-Aware	الْخَبِيرُ	(is) the All-Wise	الْحَكِيمُ

Translit	Al-Ĥamdu Lillāhi Al-Ladhī Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa Lahu Al-Ĥamdu Fī Al-'Ākhirati Wa Huwa Al-Ĥakīmu Al-Khabīru
AhmedAli	سب تعریف اللہ ہی کے لیے ہے جو کچھ آسمانوں اور زمین میں ہے سب اسی کا ہے اور آخرت میں بھی اسی کے لیے سب تعریف ہے اور وہ حکمت والا خبردار ہے
Jalandhry	سب تعریف خدا ہی کو (سزاوار) ہے (جو سب چیزوں کا مالک ہے یعنی) وہ کہ جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے سب اسی کا ہے اور آخرت میں بھی اسی کی تعریف ہے۔ اور وہ حکمت والا خبردار ہے
YusufAli	Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.
M.Khan	All the praises and thanks are to Allāh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.
Pickthal	Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.
Shakir	(All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿2﴾

Goes	يَلِجُ	That which	مَا	He knows	يَعْلَمُ
And that which	وَمَا	The earth	الْأَرْضِ	Into	فِي
And that which	وَمَا	Of it	مِنْهَا	Comes out	يَخْرُجُ
The heaven	السَّمَاءِ	From	مِنْ	Comes down	يَنْزِلُ
Goes up	يَعْرُجُ			And that which	وَمَا
(is) the Most Merciful	الرَّحِيمُ	And He	وَهُوَ	To it	فِيهَا ۖ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

				The Oft-Forgiving	الْعَفُورُ
--	--	--	--	-------------------	------------

Translit	<i>Ya `lamu Mā Yaliju Fī Al-'Ardī Wa Mā Yakhruju Minhā Wa Mā Yanzilu Mina As-Samā'i Wa Mā Ya `ruju Fihā Wa Huwa Ar-Rahīmu Al-Ghafūru</i>
AhmedAli	وہ جانتا ہے جو زمین میں داخل ہوتا ہے اور جو اس میں سے نکلتا ہے اور جو آسمان سے نازل ہوتا ہے اور جو اس میں چڑھتا ہے اور وہ نہایت رحم والا بخشنے والا ہے
Jalandhry	جو کچھ زمین میں داخل ہوتا ہے اور جو اس میں سے نکلتا ہے اور جو آسمان سے اترتا ہے اور جو اس پر چڑھتا ہے سب اس کو معلوم ہے۔ اور وہ مہربان (اور) بخشنے والا ہے
YusufAli	He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto: and He is the Most Merciful, the Oft-Forgiving.
M.Khan	He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
Pickthal	He knoweth that which goeth down into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.
Shakir	He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۚ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ



Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And said	وَقَالَ
The Hour	السَّاعَةُ ۚ	Come to us	تَأْتِينَا	Will not	لَا
By My Lord	وَرَبِّي	Yes	بَلَىٰ	Say	قُلْ
(of) Unseen	الْغَيْبِ ۚ	All-Knower	عَالِمِ	It will surely come to you	لَتَأْتِيَنَّكُمْ
From His knowledge	عَنْهُ	Escapes	يَعْزُبُ	Not even	لَا
In	فِي	(of) an atom	ذَرَّةٍ	The weight	مِثْقَالُ
In	فِي	Nor	وَلَا	The heavens	السَّمَاوَاتِ
Less	أَصْغَرُ	Nor	وَلَا	The earth	الْأَرْضِ
Nor	وَلَا	That	ذَلِكَ	Than	مِنْ
In	فِي	But (it is)	إِلَّا	Greater	أَكْبَرُ
		A clear	مُبِينٍ	A book	كِتَابٍ

Translit	<i>Wa Qāla Al-Ladhīna Kafarū Lā Ta'tīnā As-Sā'atu Qul Balā Wa Rabbī Lata'tiyannakum `ĀlimiAl-Ghaybi Lā Ya `zubu `Anhu Mithqālu Dharratin Fī As-Samāwāti Wa Lā Fī Al-'Ardī Wa Lā'Aṣgharu Min Dhālika Wa Lā 'Akbaru 'Illā Fī Kitābin Mubīnin</i>
----------	--

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

AhmedAli	اور کافر کہتے ہیں کہ ہم پر قیامت نہیں آئے گی کہ وہاں (آئے گی) قسم ہے میرے رب غائب کے جاننے والے کی البتہ تم پر ضرور آئے گی جس سے آسمانوں اور زمین کی کوئی چیز ذرہ کے برابر بھی غائب نہیں اور نہ ذرہ سے چھوٹی اور نہ بڑی کوئی بھی ایسی چیز نہیں، بولوح محفوظ میں نہ ہو
Jalandhry	اور کافر کہتے ہیں کہ (قیامت کی) گھڑی ہم پر نہیں آئے گی۔ کہہ دو کیوں نہیں (آئے گی) میرے پروردگار کی قسم وہ تم پر ضرور آکر رہے گی (وہ پروردگار) غیب کا جاننے والا (ہے) ذرہ بھر چیز بھی اس سے پوشیدہ نہیں (نہ) آسمانوں میں اور نہ زمین میں اور کوئی چیز ذرے سے چھوٹی یا بڑی ایسی نہیں مگر کتاب روشن میں (لکھی ہوئی) ہے
YusufAli	The Unbelievers say "Never to us will come the hour": say "Nay! but most surely, by my Lord, it will come upon you— by Him Who knows the unseen— from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than, that or greater, but is in the Record Perspicuous:
M.Khan	Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the unseen, it will come to you." not even the weight of an atom (or a small ant) or less than that or greater, escapes His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lauh Al-Mahfûz).
Pickthal	Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,
Shakir	And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

Believe	آمَنُوا	Those who	الَّذِينَ	That He may recompense	لِيَجْزِيَ
Those (are)	أُولَٰئِكَ	Good deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
And a provision	وَرِزْقٌ	Forgiveness	مَغْفِرَةٌ	For whom (there is)	لَهُمْ
				generous	كَرِيمٌ

Translit	<i>Liya'jziya Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti 'Ulā'ika Lahum Maghfīratun Wa RizqunKarīmun</i>
AhmedAli	تاکہ اللہ ان لوگوں کو جزا دے جو ایمان لائے اور انہوں نے نیک عمل کیے انہیں کے لیے بخشش اور عزت والا رزق ہے
Jalandhry	اس لئے کہ جو لوگ ایمان لائے اور عمل نیک کرتے رہے ان کو بدلہ دے۔ یہی ہیں جن کے لئے بخشش اور عزت کی روزی ہے
YusufAli	That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."
M.Khan	That He may recompense those who believe (in the Oneness of Allāh Islāmīc Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizq Karīm (generous provision, i.e. Paradise).
Pickthal	That He may reward those who believe and do good works. For them is pardon and a rich provision.
Shakir	That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾

Against	فِي	Strive	سَعَوْا	But those who	وَالَّذِينَ
---------	-----	--------	---------	---------------	-------------

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Those	أُولَئِكَ	To frustrate them	مُعَاجِزِينَ	Our Signs	آيَاتِنَا
(of)	مِنْ	A torment	عَذَابٌ	For whom (there is)	لَهُمْ
		painful	أَلِيمٌ	Punishment	رِجْزٍ

Translit	Wa Al-Ladhīna Sa`aw Fī 'Āyātina Mu`ājizīna 'Ulā'ika Lahum 'Adhābun Min Rijzin 'Alīmun				
AhmedAli	اور جو ہماری آیتوں کے رد کرنے میں کوشش کرتے پھرتے ہیں ان کے لیے ذلت کا عذاب ہے				
Jalandhry	اور جنہوں نے ہماری آیتوں میں کوشش کی کہ ہمیں ہرا دیں گے۔ ان کے لئے سخت درد دینے والے عذاب کی سزا ہے				
YusufAli	But those who strive against Our Signs, to frustrate them for such will be a Penalty— a Punishment most humiliating.				
M.Khan	But those who strive against Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment.				
Pickthal	But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.				
Shakir	And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.				

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿6﴾

Have been given	أُوتُوا	Those who	الَّذِينَ	And see	وَيَرَى
Is revealed	أُنْزِلَ	That what	الَّذِي	Knowledge	الْعِلْمَ
Your Lord	رَبِّكَ	From	مِنْ	To you	إِلَيْكَ
And it guides	وَيَهْدِي	(is) the truth	الْحَقَّ	It	هُوَ
(of) the Exalted in Might	الْعَزِيزِ	The Path	صِرَاطِ	To	إِلَى
				Owner of all praise	الْحَمِيدِ

Translit	Wa Yarā Al-Ladhīna 'Ūtū Al-'Ilma Al-Ladhī 'Unzila 'Ilayka Min Rabbika Huwa Al-Ĥaqqu Wa Yahdī 'Ilā Ṣirāṭi Al-'Azīzi Al-Ĥamīdi				
AhmedAli	اور جنہیں علم دیا گیا ہے وہ خیال کرتے ہیں کہ جو کچھ آپ کی طرف آپ کے رب کی طرف سے نازل ہوا ہے وہ ٹھیک ہے اور وہ غالب تعریف کئے ہوئے کی راہ دکھاتا ہے				
Jalandhry	اور جن لوگوں کو علم دیا گیا ہے وہ جانتے ہیں کہ جو (قرآن) تمہارے پروردگار کی طرف سے تم پر نازل ہوا ہے وہ حق ہے۔ اور (خدائے) غالب اور سزاوار تعریف کا رستہ بتاتا ہے				
YusufAli	And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord— that is the Truth, and that it guides to the Path of the Exalted (in Might), Worthy of all praise.				
M.Khan	And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, Owner of all praise.				
Pickthal	Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and				

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

	leadeth unto the path of the Mighty, the Owner of Praise.
Shakir	And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّفْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ



Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
To	عَلَىٰ	We direct you	نَدُلُّكُمْ	Shall	هَلْ
When	إِذَا	Who will tell you (that)	يُنْبِئُكُمْ	A man	رَجُلٍ
Scattered	مُمَرِّقٍ	Fully	كُلَّ	You have been scattered	مُرِّفْتُمْ
Creation	خَلْقٍ	(will be) indeed in	لَفِي	Then, verily you	إِنَّكُمْ
				new	جَدِيدٍ

Translit	<i>Wa Qāla Al-Ladhīna Kafarū Hal Nadullukum `Alā Rajulin Yunabbi'ukum 'Idhā Muzziqtum Kulla Mumazzaqin 'Innakum Lafī Khalqin Jadīdin</i>
AhmedAli	اور کافر کہتے ہیں کیا ہم تمہیں وہ آدمی بتائیں جو تمہیں خبر دیتا ہے کہ جب تم پورے طور پر ریزہ ریزہ ہو جاؤ گے تو پھر نئے سرے سے پیدا کیے جاؤ گے
Jalandhry	اور کافر کہتے ہیں کہ بھلا ہم تمہیں ایسا آدمی بتائیں جو تمہیں خبر دیتا ہے کہ جب تم (مر کر) بالکل پارہ پارہ ہو جاؤ گے تو نئے سرے سے پیدا ہو گے
YusufAli	The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?"
M.Khan	Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"
Pickthal	Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew?
Shakir	And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ



Allah	اللَّهُ	Against	عَلَىٰ	Has he made	أَفْتَرَىٰ
Is there in him	بِهِ ۚ	Or	أَمْ	A lie	كَذِبًا
Those who	الَّذِينَ	No but	بَلِ	A madness	جِنَّةٌ ۚ
(are) in	فِي	In the Hereafter	بِالْآخِرَةِ	Disbelieve	لَا يُؤْمِنُونَ
far	الْبَعِيدِ	And error	وَالضَّلَالِ	Torment	الْعَذَابِ

Translit	<i>'Āftarā `Alā Allāhi Kadhibāan 'Am Bihi Jinnatun Bali Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati FīAl-'Adhābi</i>
----------	---

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

	Wa Ad-Dalāli Al-Ba`īdi
AhmedAli	کیا اس نے اللہ پر جھوٹ بنا لیا ہے یا اسے جنوں ہے نہیں بلکہ جو لوگ آخرت پر یقین نہیں رکھتے وہ عذاب اور دور کی گمراہی میں ہیں
Jalandhry	یا تو اس نے خدا پر جھوٹ باندھ لیا ہے۔ یا اسے جنوں ہے۔ بات یہ ہے کہ جو لوگ آخرت پر ایمان نہیں رکھتے وہ آفت اور پرلے درجے کی گمراہی میں (متلا) ہیں
YusufAli	"Has he invented a falsehood against Allah, or has a spirit (seized) him?"— Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest Error.
M.Khan	Has he (Muhammad SAW) invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
Pickthal	Hath he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.
Shakir	He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ نَشَأَ نَحْسِفَ بِهِمُ الْأَرْضَ
أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾

أَفَلَمْ	Do not	يَرَوْا	They see	إِلَى	(to)
مَا	What	بَيْنَ أَيْدِيهِمْ	(is) before them	وَمَا	And what
خَلْفَهُمْ	(is) behind them	مِنَ	Of	السَّمَاءِ	The heaven
وَالْأَرْضِ ۚ	And earth	إِنَّ	If	نَشَأَ	We will
نَحْسِفَ	We shall sink	بِهِمْ	With them	الْأَرْضَ	The earth
أَوْ	Or	نُسْقِطُ	Cause to fall	عَلَيْهِمْ	Upon them
كِسَفًا	A piece	مِنَ	Of	السَّمَاءِ ۚ	The heaven
إِنَّ	Verily	فِي	In	ذَلِكَ	This
لَآيَةً	(Is) a sign	لِكُلِّ	For every	عَبْدٍ	Slave
مُنِيبٍ	Who turns to Allah				

Translit	'Afalām Yaraw 'Ilā Mā Bayna 'Aydihim Wa Mā Khalfahum Mina As-Samā'i Wa Al-'Arḍi 'InNasha' Nakhsif Bihimu Al-'Arḍa 'Aw Nusqit 'Alayhim Kisafāan Mina As-Samā'i 'Inna Fī Dhālika La'āyatan Likulli 'Abdin Munībin
AhmedAli	کیا وہ آسمان اور زمین کو نہیں دیکھتے جو ان کے آگے اور پیچھے ہے اگر ہم چاہیں تو انہیں زمین میں دھنسا دیں یا ان پر کوئی آسمان کا ٹکڑا گرا دیں اللہ کی طرف رجوع کرنے والے بندے کے لیے اس میں بڑی نشانیاں ہیں
Jalandhry	کیا انہوں نے اس کو نہیں دیکھا جو ان کے آگے اور پیچھے ہے یعنی آسمان اور زمین۔ اگر ہم چاہیں تو ان کو زمین میں دھنسا دیں یا ان پر آسمان کے ٹکڑے گرا دیں۔ اس میں ہر بندے کے لئے جو رجوع کرنے والا ہے ایک نشانی ہے
YusufAli	See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

	devotee that turns to Allah (in repentance).
M.Khan	See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allah in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).
Pickthal	Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.
Shakir	Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

﴿10﴾ وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۚ وَأَلْنَا لَهُ الْحَدِيدَ ﴿10﴾

On David	دَاوُودَ	We have bestowed	آتَيْنَا	And indeed	وَلَقَدْ
(saying) O you mountains	يَا جِبَالُ	Grace	فَضْلًا ۖ	From Us	مِنَّا
And the birds	وَالطَّيْرَ ۚ	With him	مَعَهُ	Glorify (Allah)	أَوِّبِي
The iron	الْحَدِيدَ	For him	لَهُ	And We made soft	وَأَلْنَا

Translit	Wa Laqad 'Ātaynā Dāwūdā Minnā Fadlāan Yā Jibālu 'Awwibī Ma`ahu Wa Aṭ-Ṭayra Wa 'Alannā Lahu Al-Ĥadīda
AhmedAli	اور بے شک ہم نے داؤد کو اپنی طرف سے بزرگی دی تھی اے پہاڑوں کی سیج کی آواز کا جواب دیا کرو اور پرندوں کو تاج کر دیا تھا اور ہم نے ان کے لیے لوہا نرم کر دیا تھا
Jalandhry	اور ہم نے داؤد کو اپنی طرف سے برتری بخشی تھی۔ اے پہاڑوں کے ساتھ سیج کرو اور پرندوں کو (ان کا مسخر کر دیا) اور ان کے لئے ہم نے لوہے کو نرم کر دیا
YusufAli	We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him
M.Khan	And indeed We bestowed grace on Dawud (David) from Us (saying): "O you mountains. Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him."
Pickthal	And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,
Shakir	And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,

﴿11﴾ اَنْ اَعْمَلَ سَابِغَاتٍ وَقَدِّرَ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۚ اِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿11﴾

Perfect coats of mail armour	سَابِغَاتٍ	You make	اَعْمَلَ	That	اَنْ
Chain armour	السَّرْدِ ۖ	Of	فِي	And balance weil (the rings)	وَقَدِّرَ
Truly I	اِنِّي	Righteousness	صَالِحًا ۚ	And work you (men)	وَاعْمَلُوا
All-Seer (am)	بَصِيرٌ	You do	تَعْمَلُونَ	Of what	بِمَا

Translit	'Ani A`mal Sābighātīn Wa Qaddir Fī As-Sardi Wa A`malū Ṣāliḥāan 'Innī Bimā Ta`malūna Baṣīrun
----------	---

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

AhmedAli	کہ کشادہ زریں بنا اور اندازے سے کڑیاں جوڑ اور تم سب نیک کام کرو بے شک میں جو تم کرتے ہو خوب دیکھ رہا ہوں
Jalandhry	کہ کشادہ زریں بناؤ اور کڑیوں کو اندازے سے جوڑو اور نیک عمل کرو۔ جو عمل تم کرتے ہو میں ان کو دیکھنے والا ہوں
YusufAli	(Commanding) "Make thou coats of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."
M.Khan	Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."
Pickthal	Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.
Shakir	Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ ۖ وَمِنَ الْجِنِّ مَن يَعْمَلُ
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

Its morning (stride from sunrise till midnoon)	غُدُوُّهَا	The wind	الرِّيحَ	And to Solomon (We subjected)	وَلِسُلَيْمَانَ
Was a month' (journey)	شَهْرٌ ۖ	And its afternoon (stride from midday to sunset)	وَرَوَاحُهَا	Was a month' (journey)	شَهْرٌ
A spring	عَيْنَ	For him	لَهُ	And We caused to flow	وَأَسْلَنَّا
The jinn	الْجِنِّ	And from	وَمِنَ	Of (molten) brass	الْقَطْرِ ۖ
In front of him	بَيْنَ يَدَيْهِ	Worked	يَعْمَلُ	Who	مَنْ
And whosoever	وَمَنْ	(of) his Lord	رَبِّهِ ۖ	By the leave	بِإِذْنِ
From	عَنْ	Of them	مِنْهُمْ	Turned aside	يَزِغْ
Of	مِنْ	We shall cause him to taste	نُذِقْهُ	Our Command	أَمْرِنَا
		Of the blazing Fire	السَّعِيرِ	The torment	عَذَابِ

Translit	Wa Lisulaymāna Ar-Rīḥa Ghudūwuhā Shahrūn Wa Rawāḥuhā Shahrūn Wa 'Asalnā Lahu `Ayna Al-Qiṭri Wa Mina Al-Jinni Man Ya`malu Bayna Yadayhi Bi'idhni Rabbihi Wa Man Yazigh Minhum `An `Amrinā Nudhiqhu Min `Adhābi As-Sa`īri
AhmedAli	اور ہوا کو سلیمان کے تابع کر دیا تھا جس کی صبح کی منزل مہینے بھر کی راہ اور شام کی منزل مہینے بھر کی راہ تھی اور ہم نے اس کے لیے تانبے کا چشمہ بہا دیا تھا اور کچھ جن اس کے آگے اس کے رب کے حکم سے کام کیا کرتے تھے اور جو کوئی ان میں سے ہمارے حکم سے پھر جاتا تھا تو ہم اسے آگ کا عذاب پکھاتے تھے
Jalandhry	اور ہوا کو (ہم نے) سلیمان کا تابع کر دیا تھا اس کی صبح کی منزل ایک مہینے کی راہ ہوتی اور شام کی منزل بھی مہینے بھر کی ہوتی۔ اور ان کے لئے ہم نے تانبے کا چشمہ بہا دیا تھا اور جنوں میں سے ایسے تھے جو ان کے پروردگار کے حکم سے ان کے آگے کام کرتے تھے۔ اور جو کوئی ان میں سے ہمارے حکم سے پھرے گا اس کو ہم (جہنم کی) آگ کا مزہ پکھائیں گے

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبا

YusufAli	And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him by the leave of his Lord and if any of them turned aside from Our command, We made Him taste of the Penalty of the Blazing Fire.
M.Khan	And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnight) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord, And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
Pickthal	And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.
Shakir	And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۖ اَعْمَلُوا آلَ دَاوُدَ شُكْرًا ۖ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ﴿13﴾

What	مَا	For him	لَهُ	They worked/made	يَعْمَلُونَ
High rooms (niches)	مَحَارِبَ	Of	مِنْ	He desired	يَشَاءُ
As large as reservoirs	كَالْجَوَابِ	And basins	وَجِفَانٍ	And images	وَتَمَاثِيلَ
Work you	اَعْمَلُوا	Fixed (in their places)	رَاسِيَاتٍ ۖ	And (cooking) cauldrons	وَقُدُورٍ
With thanks	شُكْرًا ۖ	Of David	دَاوُدَ	O family	آلَ
My slaves	عِبَادِيَ	Of	مِنْ	But few	وَقَلِيلٌ
				(are) grateful	الشَّكُورُ

Translit	Ya`malūna Lahu Mā Yashā'u Min Mahārība Wa Tamāthīla Wa Jifānin Kāljawābi Wa QudūrīnRāsiyātīn A`malū 'Āla Dāwūda Shukrāan Wa Qalīlun Min `Ibādiya Ash-Shakūru
AhmedAli	جو وہ چاہتا اس کے لیے بناتے تھے قلعے اور تصویریں اور حوض جیسے لگن اور بھی رہنے والی دیگیں اے داؤد والو تم شکریہ میں نیک کام کیا کرو اور میرے بندوں میں سے شکر گزار تھوڑے ہیں
Jalandhry	وہ جو چاہتے یہ ان کے لئے بناتے یعنی قلعے اور مجسمے اور (بڑے بڑے) لگن جیسے تالاب اور دیگیں جو ایک ہی جگہ رکھی رہیں۔ اے داؤد کی اولاد (میرا) شکر کرو اور میرے بندوں میں شکر گزار تھوڑے ہیں
YusufAli	They worked for him as he desired, (making) Arches, Images Basins as large as Reservoirs, and (cooking) Cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"
M.Khan	They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwud (David), with thanks!" But few of My slaves are grateful.
Pickthal	They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground.

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبا

	Give thanks, O House of David! Few of My bondmen are thankful.
Shakir	They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

For him	عَلَيْهِ	We decreed	قَضَيْنَا	Then when	فَلَمَّا
Informed them (jinns)	دَلَّهُمْ	Nothing	مَا	Death	الْمَوْتَ
Except	إِلَّا	His death	مَوْتِهِ	Of	عَلَى
Which was gnawing away	تَأْكُلُ	(of) the earth	الْأَرْضِ	A little creature	دَابَّةُ
He fell down	خَرَّ	So when	فَلَمَّا	His stick (cane)	مِنْسَأَتَهُ ۖ
That	أَنَّ	The jinn	الْجِنَّ	Saw clearly	تَبَيَّنَتِ
Known	يَعْلَمُونَ	They had	كَانُوا	If	لَوْ
They would have stayed	لَبِثُوا	Not	مَا	The Unseen	الْغَيْبَ
humiliating	الْمُهِينِ	The torment	الْعَذَابِ	In	فِي

Translit	<i>Falammā Qaḍaynā `Alayhi Al-Mawta Mā Dallahum `Alā Mawtihi 'Illā Dābbatu Al-'Arḍi Ta'kulu Minsa'atahu Falammā Kharra Tabayyanati Al-Jinnu 'An Law Kānū Ya`lamūna Al-Ghayba Mā Labithū Fī Al-'Adhābi Al-Muhīni</i>
AhmedAli	پھر جب ہم نے اس پر موت کا حکم کیا تو انہیں اسکی موت کا پتہ نہ دیا مگر گھن کے کیڑے نے جو اس کے عصا کو کھا رہا تھا پھر جب گر پڑا تو جنوں نے معلوم کیا کہ اگر وہ غیب کو جانتے ہوتے تو اس ذلت کے عذاب میں نہ پڑے رہتے
Jalandhry	پھر جب ہم نے ان کے لئے موت کا حکم صادر کیا تو کسی چیز سے ان کا مرنا معلوم نہ ہوا مگر گھن کے کیڑے سے جو ان کے عصا کو کھاتا رہا۔ جب عصا گر پڑا تب جنوں کو معلوم ہوا (اور کہنے لگے) کہ اگر وہ غیب جانتے ہوتے تو ذلت کی تکلیف میں نہ رہتے
YusufAli	Then, when We decreed (Solomon's) death nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).
M.Khan	Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.
Pickthal	And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.
Shakir	But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

لَقَدْ كَانَ لِسَبَا فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿15﴾

For Saba	لِسَبَا	There was	كَانَ	Indeed	لَقَدْ
A sign	آيَةٌ ۖ	Their dwelling place	مَسْكِنِهِمْ	In	فِي
The right hand	يَمِينٍ	On	عَنْ	Two gardens	جَنَّاتٍ
Of	مِنْ	Eat	كُلُوا	And on the left	وَشِمَالٍ ۖ
And be grateful	وَاشْكُرُوا	(of) your Lord	رَبِّكُمْ	The provision	رِزْقِ
Fair	طَيِّبَةٌ	For a land	بَلْدَةٌ	To Him	لَهُ ۖ
		Oft-Forgiving	غَفُورٌ	And a Lord	وَرَبٌّ

Translit	Laqad Kāna Lisaba'iin Fī Maskanihim 'Āyatun Jannatāni `An Yamīnin Wa Shimālin Kulū MinRizqi Rabbikum Wa Ashkurū Lahu Baldatun Ṭayyibatun Wa Rabbun Ghafūrun				
AhmedAli	بے شک قوم سبا کے لیے ان کی بستی میں ایک نشان تھا دائیں اور بائیں دو باغ اپنے رب کی روزی کھاؤ اور اس کا شکر کرو عمدہ شہر رہنے کو اور بخشنے والا رب				
Jalandhry	(اہل) سبا کے لئے ان کے مقام بودوباش میں ایک نشانی تھی (یعنی) دو باغ (ایک) داہنی طرف اور (ایک) بائیں طرف۔ اپنے پروردگار کا رزق کھاؤ اور اس کا شکر کرو۔ (یہاں تمہارے رہنے کو یہ) پاکیزہ شہر ہے اور (وہاں بخشنے کو) خدا لے غفار				
YusufAli	There was for Saba', aforetime, a Sign in their homeland— two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!				
M.Khan	Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, A fair land and an Oft-Forgiving Lord!"				
Pickthal	There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!				
Shakir	Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!				

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ﴿16﴾

Against them	عَلَيْهِمْ	So We sent	فَأَرْسَلْنَا	But they turned away	فَأَعْرَضُوا
And We converted for them	وَبَدَّلْنَاهُمْ	(of) Arim	الْعَرِمِ	A flood	سَيْلٍ
Which produce	ذَوَاتِي	Into gardens	جَنَّتَيْنِ	Their two gardens	بِجَنَّتَيْهِمْ
And shrubs	وَأَثَلٍ	Bitter bad	خَمْطٍ	Fruits	أُكُلٍ
Few	قَلِيلٍ	Lote-trees	سِدْرٍ	And some	وَشَيْءٍ مِنْ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	<i>Fa'a`radū Fa'arsalnā `Alayhim Sayla Al-'Arimi Wa Baddalnāhum Bijannatayhim Jannatayni Dhawātā 'Ukulīn Khamṭīn Wa 'Athlīn Wa Shay'in Min Sidrin Qalīlīn</i>
AhmedAli	پھر انہوں نے نافرمانی کی پھر ہم نے ان پر سخت سیلاب بھیج دیا اور ہم نے ان کے دونوں باغوں کے بدلے میں دو باغ بد مزہ پھل کے اور جھاؤ کے اور کچھ تھوڑی سی بیڑیوں کے بدل دیے
Jalandhry	تو انہوں نے (شکرگزاری سے) منہ پھیر لیا پس ہم نے ان پر زور کا سیلاب پھوڑ دیا اور انہیں ان کے باغوں کے بدلے دو ایسے باغ دیئے جن کے میوے بد مزہ تھے اور جن میں کچھ تو جھاؤ تھا اور تھوڑی سی بیڑیاں
YusufAli	But they turned away (from Allah), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote— trees.
M.Khan	But they turned away (from the obedience of Allāh), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
Pickthal	But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.
Shakir	But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

ذٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي اِلَّا الْكَافِرَ ﴿١٧﴾

Because of	بِمَا	We requited them	جَزَيْنَاهُمْ	This (is)	ذٰلِكَ
We requite (in such a way)	نُجَازِي	And do?	وَهَلْ	They were ungrateful	كَفَرُوا ۖ
		Those who are ungrateful (disbelievers)	الْكَافِرَ	Except	اِلَّا

Translit	<i>Dhālika Jazaynāhum Bimā Kafarū Wa Hal Nujāzī 'Illā Al-Kafūra</i>
AhmedAli	یہ ہم نے ان کی ناشکری کا بدلہ دیا اور ہم ناشکروں ہی کو برابر بدلہ دیا کرتے ہیں
Jalandhry	یہ ہم نے ان کی ناشکری کی ان کو سزا دی۔ اور ہم سزا ناشکرے ہی کو دیا کرتے ہیں
YusufAli	That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.
M.Khan	Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful, (disbelievers).
Pickthal	This We awarded them because of their ingratitude. Punish We ever any save the ingrates?
Shakir	This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لِيَالِي

وَأَيَّامًا آمِنِينَ ﴿١٨﴾

And between	وَبَيْنَ	Between them	بَيْنَهُمْ	And We placed	وَجَعَلْنَا
-------------	----------	--------------	------------	---------------	-------------

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

We had blessed	بَارَكْنَا	Which	الَّتِي	The towns	الْقُرَى
To be seen	ظَاهِرَةً	Towns	فُرِي	(in them)	فِيهَا
(of) journey	السَّيْرِ	Between them	فِيهَا	And We made stages	وَقَدَرْنَا
Nights	لَيَالِي	In them	فِيهَا	Travel	سِيرُوا
		safely	آمِنِينَ	And days	وَأَيَّامًا

Translit	Wa Ja`alnā Baynahum Wa Bayna Al-Qurā Allatī Bāraknā Fihā Qurāan Žāhiratan Wa Qaddarnā Fihā As-Sayra Sīrū Fihā Layāliya Wa 'Ayyāmān 'Āminīna				
AhmedAli	اور ہم نے ان کے اور ان بستیوں کے درمیان جن میں ہم نے برکت رکھی تھی بہت سے گاؤں آباد کر رکھے تھے جو نظر آتے تھے اور ہم نے ان میں منزلیں مقرر کر دیں تھیں ان میں راتوں اور دنوں کو امن سے چلو				
Jalandhry	اور ہم نے ان کے اور (شام کی) ان بستیوں کے درمیان جن میں ہم نے برکت دی تھی (ایک دوسرے کے متصل) دیہات بنائے تھے جو سامنے نظر آتے تھے اور ان میں آمدورفت کا اندازہ مقرر کر دیا تھا کہ رات دن بے خوف و خطر چلتے رہو				
YusufAli	Between them and the Cities on which We had poured Our blessings We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein secure by night and by day."				
M.Khan	And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."				
Pickthal	And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.				
Shakir	And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.				

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَرِّقٍ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

Make the stages longer	بَاعِدْ	Our Lord	رَبَّنَا	But they said	فَقَالُوا
And they wronged	وَزَلَمُوا	Our journey	أَسْفَارِنَا	Between	بَيْنَ
As tales	أَحَادِيثَ	So We made them (in the land)	فَجَعَلْنَاهُمْ	Themselves	أَنْفُسَهُمْ
Scattering	مُمَرِّقٍ	A total	كُلِّ	And We scattered them	وَمَزَّقْنَاهُمْ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Steadfast	صَبَّارٍ	For every	لِكُلِّ	(are) indeed signs	لَآيَاتٍ
				Grateful (person)	شَكُورٍ

Translit	Faqaalū Rabbanā Bā'id Bayna 'Asfārinā Wa Žalamū 'Anfusahum Faja`alnāhum 'Ahādītha Wa Mazzaqnāhum Kulla Mumazzaqin 'Inna Fī Dhālika La'āyātin Likulli Šabbārin Shakūrin				
AhmedAli	پھر انہوں نے کہا اے ہمارے رب ہماری منزلوں کو دور دور کر دے اور انہوں نے اپنی جانوں پر ظلم کیا سو ہم نے انہیں کہانیاں بنا دیا اور ہم نے انہیں پورے				

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

	طور پر پارہ پارہ کر دیا بے شک اس میں ہر ایک صبر شکر کرنے والے کے لیے نشانیاں ہیں
Jalandhry	تو انہوں نے دعا کی کہ اے پروردگار ہماری مسافتوں میں بعد (اور طول پیدا) کر دے اور (اس سے) انہوں نے اپنے حق میں ظلم کیا تو ہم نے (انہیں نابود کر کے) ان کے افسانے بنادیے اور انہیں بالکل منتشر کر دیا۔ اس میں ہر صابر و شاکر کے لئے نشانیاں ہیں
YusufAli	But they said: "Our Lord! place longer distances between our journey-stages." but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.
M.Khan	But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).
Pickthal	But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).
Shakir	And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾

About them	عَلَيْهِمْ	Did prove true	صَدَّقَ	And indeed	وَلَقَدْ
And they followed him all	فَاتَّبَعُوهُ	His thought	ظَنَّهُ	Iblis	إِبْلِيسُ
Of	مِنْ	A group	فَرِيقًا	Except	إِلَّا
				believers	الْمُؤْمِنِينَ

Translit	Wa Laqad Şaddaqa `Alayhim 'Iblisu Żannahu Fa Attaba `ūhu 'Illā Farīqāan Mina Al-Mu'uminīna
AhmedAli	اور البتہ شیطان نے ان پر اپنا گمان چھ کر دکھایا سوائے ایمان داروں کے ایک گروہ کے سب اس کے تابع ہو گئے
Jalandhry	اور شیطان نے ان کے بارے میں اپنا خیال چھ کر دکھایا کہ مومنوں کی ایک جماعت کے سوا وہ اس کے پیچھے چل پڑے
YusufAli	And on them did Satan prove true his idea, and they followed him, all but a Party that believed.
M.Khan	And indeed Iblīs (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh).
Pickthal	And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.
Shakir	And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۚ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ ﴿٢١﴾

For him	لَهُ	There was	كَانَ	And not	وَمَا
Authority	سُلْطَانٍ	Any	مِنْ	Over them	عَلَيْهِمْ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Him who	مَنْ	That We might test	لِنَعْلَمَ	Except	إِلَّا
From him	مِمَّنْ	In the Hereafter	بِالْآخِرَةِ	Believes	يُؤْمِنُ
(is) in	فِي	About it	مِنْهَا	Who	هُوَ
Over	عَلَى	And your Lord	وَرَبُّكَ	Doubt	شَكٌّ
(is) watchful	حَفِیْظٌ	Thing	شَيْءٍ	Every	كُلِّ

Translit	<i>Wa Mā Kāna Lahu `Alayhim Min Sulṭānin 'Illā Lina`lama Man Yu'uminu Bil-'Ākhirati Mimman Huwa Minhā Fī Shakkīn Wa Rabbuka `Alā Kullī Shay'in Ḥafīẓun</i>
AhmedAli	حالانکہ ان پر اس کا کوئی زور بھی نہیں تھا مگر یہی کہ ہم نے ظاہر کرنا تھا کون آخرت پر ایمان لاتا ہے اور کون اس سے شک میں پڑا ہوا ہے اور تیرا رب ہر چیز پر نگہبان ہے
Jalandhry	اور اس کا ان پر کچھ زور نہ تھا مگر (ہمارا) مقصود یہ تھا کہ بولوگ آخرت میں شک رکھتے ہیں ان سے ان لوگوں کو جو اس پر ایمان رکھتے تھے متمیز کر دیں۔ اور تمہارا پروردگار ہر چیز پر نگہبان ہے
YusufAli	But he had no authority over them— except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.
M.Khan	And he (Iblīs Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz (watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
Pickthal	And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.
Shakir	And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ
وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿22﴾

Those whom	الَّذِينَ	Call upon	ادْعُوا	Say	قُلْ
Allah	اللَّهُ	Besides	مِنْ دُونِ	You assert	زَعَمْتُمْ
The weight	مِثْقَالَ	They posses	يَمْلِكُونَ	Not	لَا
The heavens	السَّمَاوَاتِ	In	فِي	Of an atom (small ant)	ذَرَّةٍ
The earth	الْأَرْضِ	On	فِي	Nor	وَلَا
In either	فِيهِمَا	Have they	لَهُمْ	Nor	وَمَا
Nor	وَمَا	Share	شِرْكَ	Any	مِنْ
Any	مِنْ	From among them	مِنْهُمْ	Is there for Him	لَهُ
				Supporter	ظَهِيرٍ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	<i>Qul Ad`u Al-Ladhīna Za`amtum Min Dūni Allāhi Lā Yamlikūna Mithqāla Dharratin Fī As-Samāwāti Wa Lā Fī Al-'Ardī Wa Mā Lahum Fīhimā Min Shirkin Wa Mā Lahu Minhum MinZahīrin</i>
AhmedAli	کہہ دو اللہ کے سوا جن کا تمہیں گھمنڈ ہے انہیں پکارو وہ نہ تو آسمان ہی میں ذرہ بھر اختیار رکھتے ہیں اور نہ زمین میں اور نہ ان کا ان میں کچھ حصہ ہے اور نہ ان میں سے اللہ کا کوئی مددگار ہے
Jalandhry	کہہ دو کہ جن کو تم خدا کے سوا (معبود) خیال کرتے ہو ان کو بلاؤ۔ وہ آسمانوں اور زمین میں ذرہ بھر چیز کے بھی مالک نہیں ہیں اور نہ ان میں ان کی شرکت ہے اور نہ ان میں سے کوئی خدا کا مددگار ہے
YusufAli	Say: "Call upon other (gods) whom ye fancy, besides Allah: they have no power— not the weight of an atom in the heavens or on earth; no (sort of) share have they therein, nor is any of them a helper to Allah.
M.Khan	Say: (O Muhammad SAW to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
Pickthal	Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or the earth, nor have they any share in either, nor hath He an auxiliary among them.
Shakir	Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ
 قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

Intercession	الشَّفَاعَةُ	Profits	تَنْفَعُ	And not	وَلَا
For him whom	لِمَنْ	Except	إِلَّا	With Him	عِنْدَهُ
Until	حَتَّىٰ	(to him)	لَهُ ۚ	He permits	أَذِنَ
From	عَنْ	Fear is vanished	فُزِّعَ	When	إِذَا
What (is it)	مَاذَا	They (angels) say	قَالُوا	Their hearts	قُلُوبِهِمْ
They say	قَالُوا	Your Lord	رَبُّكُمْ ۖ	Has said	قَالَ
(is) the Most High	الْعَلِيُّ	And He	وَهُوَ	The truth	الْحَقُّ ۖ
				The Most Great	الْكَبِيرُ

Translit	<i>Wa Lā Tanfa`u Ash-Shafā`atu `Indahu `Illā Liman `Adhina Lahu Ḥattá `Idhā Fuzzi`a `AnQulūbihim Qālū Mādhā Qāla Rabbukum Qālū Al-Ḥaqq Wa Huwa Al- `Alīyu Al-Kabīru</i>
AhmedAli	اور اس کے ہاں سفارش نفع نہ دے گی مگر اسی کو جس کے لیے وہ اجازت دے گا یہاں تک کہ جب ان کے دل سے گھبراہٹ دور ہو جاتی ہے کہتے ہیں تمہارے رب نے کیا فرمایا وہ کہتے ہیں سچی بات فرمائی اور وہی عالیشان اور سب سے بڑا ہے
Jalandhry	اور خدا کے ہاں (کسی کے لئے) سفارش فائدہ نہ دے گی مگر اس کے لئے جس کے بارے میں وہ اجازت بخشے۔ یہاں تک کہ جب ان کے دلوں سے اضطراب دور کر دیا جائے گا تو کہیں گے تمہارے پروردگار نے کیا فرمایا ہے۔ (فرشتے) کہیں گے کہ حق (فرمایا ہے) اور وہ عالی رتبہ اور گرامی قدر ہے
YusufAli	"No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that when terror is removed from their hearts (at the Day of Judgement, then) will they say `What is it

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

	that your Lord commanded?' They will say 'That which is true and just; and He is the Most High, Most Great.'
M.Khan	Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
Pickthal	No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.
Shakir	And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلِ اللَّهُ ۚ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ﴾ 24

Gives you provision	يَرْزُقُكُمْ	Who	مَنْ	Say	قُلْ
And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ	From	مِنْ
And verily We	وَإِنَّا	Allah	اللَّهُ ۚ	Say	قُلِ
(are) on	لَعَلَىٰ	You	إِيَّاكُمْ	Or	أَوْ
In	فِي	Or	أَوْ	The guidance	هُدًى
		A plain	مُبِينٍ	Error	ضَلَالٍ

Translit	<i>Qul Man Yarzuqukum Mina As-Samāwāti Wa Al-'Ardi Quli Allāhu Wa 'Innā 'Aw 'ĪyākumLa`alā Hudāan 'Aw Fī Ḍalālin Mubīnin</i>
AhmedAli	کہ دو تمہیں آسمانوں اور زمین سے کون رزق دیتا ہے کواللہ اور بے شک ہم یا تم ہدایت پر ہیں یا صریح گمراہی میں
Jalandhry	پوچھو کہ تم کو آسمانوں اور زمین سے کون رزق دیتا ہے؟ کہو کہ خدا اور ہم یا تم (یا تو) سیدھے رستے پر ہیں یا صریح گمراہی میں
YusufAli	Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah, and certain it is that either we or ye are on right guidance or in manifest error!"
M.Khan	Say (O Muhammad SAW to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allāh, And verily, (either) we or you are rightly guided or in plain error."
Pickthal	Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.
Shakir	Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error

﴿قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ﴾ 25

You will be asked	تُسْأَلُونَ	Not	لَا	Say	قُلْ
Nor	وَلَا	Our sins	أَجْرَمْنَا	About	عَمَّا
You do	تَعْمَلُونَ	Of what	عَمَّا	We will be asked	نُسْأَلُ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	<i>Qul Lā Tus'alūna `Ammā 'Ajramnā Wa Lā Nus'alu `Ammā Ta'malūna</i>
AhmedAli	کہہ دو نہ تم پوچھے جاؤ گے اس کی نسبت جو ہم نے جرم کیا ہے اور نہ ہم ہی پوچھیں جائیں گے اسکی بابت جو تم کرتے ہو
Jalandhry	کہہ دو کہ نہ ہمارے گناہوں کی تم سے پرش ہوگی اور نہ تمہارے اعمال کی ہم سے پرش ہوگی
YusufAli	Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."
M.Khan	Say (O Muhammad SAW to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."
Pickthal	Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.
Shakir	Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

﴿26﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Us all together	بَيْنَنَا	Will assemble	يَجْمَعُ	Say	قُلْ
He will judge	يَفْتَحُ	Then	ثُمَّ	Our Lord	رَبُّنَا
And He	وَهُوَ	With truth	بِالْحَقِّ	Between us	بَيْنَنَا
		All-Knowing	الْعَلِيمُ	(is) the Most Trustworthy Judge	الْفَتَّاحُ

Translit	<i>Qul Yajma'u Baynanā Rabbunā Thumma Yafṭaḥu Baynanā Bil-Ḥaqqi Wa Huwa Al-Fattāḥu Al-'Alīm</i>
AhmedAli	کہہ دو ہم سب کو ہمارا رب جمع کرے گا پھر ہمارے درمیان انصاف سے فیصلہ کرے گا اور وہی فیصلہ کرنے والا جاننے والا ہے
Jalandhry	کہہ دو کہ ہمارا پروردگار ہم کو جمع کرے گا پھر ہمارے درمیان انصاف کے ساتھ فیصلہ کر دے گا۔ اور وہ خوب فیصلہ کرنے والا اور صاحب علم ہے
YusufAli	Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the One to decide, the One Who knows all."
M.Khan	Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just judge, the All-Knower of the true state of affairs." (Tafsir Ibn Kathir)
Pickthal	Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.
Shakir	Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.

﴿27﴾ قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

Those whom	الَّذِينَ	Show me	أَرُونِي	Say	قُلْ
As partners	شُرَكَاءَ ۚ	With Him	بِهِ	You have joined	أَلْحَقْتُمْ
He	هُوَ	But	بَلْ	Nay	كَلَّا ۚ
The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ	(is) Allah	اللَّهُ

Translit	<i>Qul 'Arūniya Al-Ladhīna 'Alḥaqtum Bihi Shurakā'a Kallā Bal Huwa Allāhu Al-'Azīzu Al-Ḥakīmu</i>
AhmedAli	کہہ دو جنہیں تم نے اس سے شریک بنا کر ملا رکھا ہے مجھے بھی تو دکھاؤ بلکہ وہی اللہ غالب حکمت والا ہے

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Jalandhry	کہو کہ مجھے وہ لوگ تو دکھاؤ جن کو تم نے شریک (خدا) بنا کر اس کے ساتھ ملا رکھا ہے۔ کوئی نہیں بلکہ وہی (کیلا) خدا غالب (اور) حکمت والا ہے
YusufAli	Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay He is Allah, the Exalted in Power, the Wise."
M.Khan	Say (O Muhammad SAW to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise."
Pickthal	Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.
Shakir	Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿28﴾

Except	إِلَّا	We have sent you	أَرْسَلْنَاكَ	And not	وَمَا
As a giver of glad tidings	بَشِيرًا	For mankind	لِلنَّاسِ	All inclusive	كَافَّةً
Most	أَكْثَرَ	But	وَلَكِنَّ	And a warner	وَنَذِيرًا
know	يَعْلَمُونَ	Not	لَا	(of) people	النَّاسِ

Translit	Wa Mā 'Arsalnāka 'Illā Kāffatan Lilnnāsi Bashīrāan Wa Nadhīrāan Wa Lakinna 'Akthara An-Nāsi Lā Ya 'lamūna
AhmedAli	اور ہم نے آپ کو جو بھیجا ہے تو صرف سب لوگوں کو خوشی اور ڈر سنانے کے لیے لیکن اکثر لوگ نہیں جانتے
Jalandhry	اور (اے محمد ﷺ) ہم نے تم کو تمام لوگوں کے لئے خوشخبری سنانے والا اور ڈرانے والا بنا کر بھیجا ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	We have not sent thee but as a (Messenger) to men, giving them Glad tidings, and warning them (against sin), but most men understand not.
M.Khan	And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not
Pickthal	And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.
Shakir	And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿29﴾

(is) this	هَذَا	When	مَتَى	And they say	وَيَقُولُونَ
You are	كُنتُمْ	If	إِنْ	Promise	الْوَعْدُ
				truthful	صَادِقِينَ

Translit	Wa Yaqūlūna Matá Hādhā Al-Wa`du 'In Kuntum Šādiqīna
AhmedAli	اور کہتے ہیں یہ وعدہ کب ہے اگر تم سچے ہو

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Jalandhry	اور کہتے ہیں اگر تم سچ کہتے ہو تو یہ (قیامت کا) وعدہ کب وقوع میں آئے گا
YusufAli	They say: "When will this promise (come to pass) if ye are telling the truth?"
M.Khan	And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"
Pickthal	And they say: When is this promise (to be fulfilled) if ye are truthful?
Shakir	And they say: When will this promise be (fulfilled) if you are truthful?

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿30﴾

Appointment	مِيعَادُ	To you	لَكُمْ	Say	قُلْ
(from it)	عَنْهُ	Which you cannot put back	لَا تَسْتَأْخِرُونَ	(is for) a day	يَوْمٍ
Put forward	تَسْتَقْدِمُونَ	Nor	وَلَا	For an hour	سَاعَةً

Translit	<i>Qul Lakum Mī`ādu Yawmin Lā Tasta'khirūna `Anhu Sā`atan Wa Lā Tastaqdimūna</i>
AhmedAli	کہ دو تمہارے لیے ایک دن کا وعدہ ہے کہ جس سے نہ ایک گھڑی پیچھے ہو سکتے ہو اور نہ آگے بڑھ سکتے ہو
Jalandhry	کہ دو کہ تم سے ایک دن کا وعدہ ہے جس سے نہ ایک گھڑی پیچھے رہو گے اور نہ آگے بڑھو گے
YusufAli	Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."
M.Khan	Say (O Muhammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."
Pickthal	Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.
Shakir	Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۚ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿31﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
In this	بِهَذَا	We believe	نُؤْمِنَ	Not	لَنْ
In that which	بِالَّذِي	Nor	وَلَا	Quran	الْقُرْآنِ
You could see	تَرَىٰ	But if	وَلَوْ	(was) before it	بَيْنَ يَدَيْهِ ۚ
Will be made to stand	مَوْقُوفُونَ	The wrong doers	الظَّالِمُونَ	When	إِذِ
How they will refer	يَرْجِعُ	Their Lord	رَبِّهِمْ	Before	عِنْدَ
Others	بَعْضٍ	To	إِلَىٰ	Some of them	بَعْضُهُمْ
Those who	الَّذِينَ	Will say	يَقُولُ	The word	الْقَوْلَ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Were arrogant	اسْتَكْبَرُوا	To those who	لِلَّذِينَ	Were deemed weak	اسْتَضْعَفُوا
We should certainly have been	لَكُنَّا	For you	أَنْتُمْ	Had it not been	لَوْلَا
				believers	مُؤْمِنِينَ

Translit	Wa Qāla Al-Ladhīna Kafarū Lan Nu'umina Bihadhā Al-Qur'āni Wa Lā Bial-Ladhī Bayna Yadayhi Wa Law Tarā 'Idhi Aẓ-Ẓālimūna Mawqūfūna 'Inda Rabbihim Yarji'u Ba'dhum 'Ilā Ba'dīn Al-Qawla Yaqūlu Al-Ladhīna Astuḍ'ifū Lilladhīna Astakbarū Lawlā 'Antum Lakunnā Mu'uminīna				
AhmedAli	اور کافر کہتے ہیں ہم اس قرآن پر ہر گز ایمان نہیں لائیں گے اور نہ اس پر جو اس سے پہلے موجود ہے اور کاش آپ دیکھتے جب کہ ظالم اپنے رب کے حضور میں کھڑے کیے جائیں گے ایک ان میں سے دوسرے کی بات کو رد کر رہا ہو گا جو لوگ کمزور سمجھے جاتے تھے وہ ان سے کہیں گے جو بڑے بنتے تھے اگر تم نہ ہوتے تو ہم ایمان دار ہوتے				
Jalandhry	اور جو کافر ہیں وہ کہتے ہیں کہ ہم نہ تو اس قرآن کو مانیں گے اور نہ ان (کتابوں) کو جو ان سے پہلے کی ہیں اور کاش (ان) ظالموں کو تم اس وقت دیکھو جب یہ اپنے پروردگار کے سامنے کھڑے ہوں گے اور ایک دوسرے سے رد و کد کر رہے ہوں گے۔ جو لوگ کمزور سمجھے جاتے تھے وہ بڑے لوگوں سے کہیں گے کہ اگر تم نہ ہوتے تو ہم ضرور مومن ہو جاتے				
YusufAli	The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"				
M.Khan	And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the Zâlimûn (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"				
Pickthal	And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers.				
Shakir	And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.				

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضْعَفُوا اَنْحُنْ صَدَدْنَاكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَاءَكُمْ ۚ بَلْ كُنْتُمْ

مُجْرِمِينَ ﴿٣٢﴾

Were arrogant	اسْتَكْبَرُوا	Those who	الَّذِينَ	Will say	قَالَ
Did we	اَنْحُنْ	Were deemed weak	اسْتَضْعَفُوا	To those who	لِلَّذِينَ
Guidance	الْهُدٰى	From	عَنِ	Keep you back	صَدَدْنَاكُمْ
It had come to you	جَاءَكُمْ ۚ	When	اِذْ	After	بَعْدَ
Criminals (sinners)	مُجْرِمِينَ	But you were	كُنْتُمْ	Nay	بَلْ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	<i>Qāla Al-Ladhīna Astakbarū Lilladhīna Astud`ifū 'Anahnu Ṣadadnākum `Ani Al-Hudā Ba`da 'Idh Jā'akum Bal Kuntum Mujrimīna</i>
AhmedAli	جو لوگ بڑے بنتے تھے ان سے کہیں گے جو کمزور سمجھے جاتے تھے کیا ہم نے تمہیں ہدایت سے روکا تھا بعد اس کے کہ وہ تمہارے پاس آپکی تھی بلکہ تم خود ہی مجرم تھے
Jalandhry	بڑے لوگ کمزوروں سے کہیں گے کہ بھلا ہم نے تم کو ہدایت سے جب وہ تمہارے پاس آپکی تھی روکا تھا؟ (نہیں) بلکہ تم ہی گنہگار تھے
YusufAli	The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay rather it was ye who transgressed."
M.Khan	And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimūn (polytheists, sinners, disbelievers, criminals)."
Pickthal	Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.
Shakir	Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

Were deemed weak	اسْتُضْعِفُوا	Those who	الَّذِينَ	And will say	وَقَالَ
Nay, but	بَلْ	Were arrogant	اسْتَكْبَرُوا	To those who	لِلَّذِينَ
And day	وَالنَّهَارِ	By night	اللَّيْلِ	(it was your) plotting	مَكَرُ
To	أَنْ	You ordered us	تَأْمُرُونَنَا	When	إِذْ
And set up	وَنَجْعَلَ	In Allah	بِاللَّهِ	Disbelieve	نَكْفُرَ
And they will conceal	وَأَسْرُوا	Rivals	أَنْدَادًا ۖ	To Him	لَهُ
They see	رَأَوْا	When	لَمَّا	The regret	النَّدَامَةَ
Iron collars	الْأَغْلَالَ	And We shall put	وَجَعَلْنَا	The torment	الْعَذَابَ
(of) those who	الَّذِينَ	The necks	أَعْنَاقِ	Round	فِي
They rewarded	يُجْزَوْنَ	Are	هَلْ	Disbelieved	كَفَرُوا ۖ
They used to	كَانُوا	What	مَا	Except	إِلَّا
				do	يَعْمَلُونَ

Translit	<i>Wa Qāla Al-Ladhīna Astud`ifū Lilladhīna Astakbarū Bal Makru Al-Layli Wa An-Nahāri 'Idh Ta'murūnanā 'An Nakfura Billāhi Wa Naj`ala Lahu 'Andādān Wa 'Asarrū An-Nadāmata Lammā Ra'aw Al-`Adhāba Wa Ja`alnā Al-'Aghlāla Fī 'A`nāqi Al-Ladhīna Kafarū Hal Yujzawna 'Illā Mā Kānū Ya`malūna</i>
AhmedAli	اور جو لوگ کمزور سمجھے جاتے تھے وہ ان سے کہیں گے جو میخبر تھے بلکہ (تمہارے) رات اور دن کے فریب نے جب تم ہمیں حکم دیا کرتے تھے کہ ہم اللہ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

	کا انکار کریں اور اس کے لیے شریک ٹھہرائیں اور دل میں بڑے پشیمان ہوں گے جب عذاب کو سامنے دیکھیں گے اور کافروں کی گردنوں میں ہم طوق ڈالیں گے جو کچھ وہ کیا کرتے تھے اسی کا توبہ پارہے ہیں
Jalandhry	اور کمزور لوگ بڑے لوگوں سے کہیں گے (نہیں) بلکہ (تمہاری) رات دن کی چالوں نے (ہمیں روک رکھا تھا) جب تم ہم سے کہتے تھے کہ ہم خدا سے کفر کریں اور اس کا شریک بنائیں۔ اور جب وہ عذاب کو دیکھیں گے تو دل میں پشیمان ہوں گے۔ اور ہم کافروں کی گردنوں میں طوق ڈال دیں گے۔ پس جو عمل وہ کرتے تھے ان ہی کا ان کو بدلہ ملے گا
YusufAli	Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) deeds.
M.Khan	Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
Pickthal	Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they did?
Shakir	And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

To	في	We did send	أَرْسَلْنَا	And not	وَمَا
Warner	نَذِيرٍ	Any	مِّنْ	A township	قَرْيَةٍ
Its walthy persons	مُتْرَفُوهَا	Said	قَالَ	But	إِلَّا
You have been sent	أُرْسِلْتُمْ	In (the Message) which	بِمَا	Verily we	إِنَّا
		Believe not	كَافِرُونَ	With (it)	بِهِ

Translit	<i>Wa Mā 'Arsalnā Fī Qaryatin Min Nadhīrin 'Illā Qāla Mutrafūhā 'Innā Bimā 'Ursiltum Bihi Kāfirūna</i>
AhmedAli	اور ہم نے جس کسی بستی میں کوئی ڈرانے والا بھیجا تو وہاں کے دو لہندوں نے یہی کہا کہ تم جو لے کر آئے ہو ہم نہیں مانتے
Jalandhry	اور ہم نے کسی بستی میں کوئی ڈرانے والا نہیں بھیجا مگر وہاں کے خوش حال لوگوں نے کہا کہ جو چیز تم دے کر بھیجے گئے ہو ہم اس کے قائل نہیں
YusufAli	Never did We send a Warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."
M.Khan	And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
Pickthal	And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that which ye bring unto.
Shakir	And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in

what you are sent with.

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿35﴾

وَقَالُوا	And they say	نَحْنُ	We	أَكْثَرُ	(are) more
أَمْوَالًا	In wealth	وَأَوْلَادًا	And in children	وَمَا	And not
نَحْنُ	We	بِمُعَذَّبِينَ	Are going to be punished		

Translit	Wa Qālū Nahnu 'Aktharu 'Amwālān Wa 'Awlādān Wa Mā Nahnu Bimu`adhdhabīna
AhmedAli	اور یہ بھی کہا کہ ہم مال اور اولاد میں تم سے بڑھ کر ہیں اور ہمیں کوئی عذاب نہ دیا جائے گا
Jalandhry	اور (یہ بھی) کہنے لگے کہ ہم بہت سا مال اور اولاد رکھتے ہیں اور ہم کو عذاب نہیں ہوگا
YusufAli	They said: "We have more in wealth and in sons, and we cannot be punished."
M.Khan	And they say: "We are more in wealth and in children, and we are not going to be punished."
Pickthal	And they say: We are more (than you) in wealth and children. We are not the punished!
Shakir	And they say: We have more wealth and children, and we shall not be punished.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿36﴾

قُلْ	Say	إِنَّ	Verily	رَبِّي	My Lord
يَبْسُطُ	Enlarges	الرِّزْقَ	The provision	لِمَنْ	To whom
يَشَاءُ	He wills	وَيَقْدِرُ	And restricts	وَلَكِنَّ	But
أَكْثَرَ	Most	النَّاسِ	Men	لَا	Not
يَعْلَمُونَ	know				

Translit	Qul 'Inna Rabbī Yabsuṭu Ar-Rizqa Liman Yashā'u Wa Yaqdiru Wa Lakinna 'Akthara An-Nāsi Lā Ya`lamūna
AhmedAli	کہہ دو میرا رب جس کے لیے چاہتا ہے روزی کشادہ کر دیتا ہے اور کم کر دیتا ہے اور لیکن اکثر آدمی نہیں جانتے
Jalandhry	کہہ دو کہ میرا رب جس کے لئے چاہتا ہے روزی فراخ کر دیتا ہے (اور جس کے لئے چاہتا ہے) تنگ کر دیتا ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	Say: "Verily my Lord enlarges and restricts the provision to whom He pleases but most men understand not."
M.Khan	Say (O Muhammad SAW): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."
Pickthal	Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.
Shakir	Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ
جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ ﴿٣٧﴾

Nor	وَلَا	Your wealth	أَمْوَالُكُمْ	And (it is) not	وَمَا
Bring you	تُقَرِّبُكُمْ	That	بِالَّتِي	Your children	أَوْلَادُكُمْ
But	إِلَّا	Nearer	زُلْفَىٰ	To us	عِنْدَنَا
And does	وَعَمِلَ	Believes	آمَنَ	He who	مَنْ
They will have	لَهُمْ	As for such	فَأُولَٰئِكَ	Righteous deeds	صَالِحًا
For what	بِمَا	Two fold	الضَّعْفِ	Reward	جَزَاءُ
(will reside) in	فِي	And they	وَهُمْ	They did	عَمِلُوا
		In peace and security	آمِنُونَ	The high dwellings	الْغُرَفَاتِ

Translit	<i>Wa Mā 'Amwālukum Wa Lā 'Awlādukum Bi-Atī Tuqarribukum `Indanā Zulfā 'Illā Man 'Āmana Wa `Amila Ṣāliḥāan Fa'ulā'ika Lahum Jazā'u Ad-Ḍi'fī Bimā `Amilū Wa Hum Fī Al-Ghurufāti `Āminūna</i>
AhmedAli	اور تمہارے مال اور اولاد ایسی چیز نہیں جو تمہیں مرتبہ میں ہمارے قریب کر دے مگر جو ایمان لایا اور نیک کام کیے پس وہی لوگ میں جن کے لئے دگنا بدلہ ہے اس کا جو انہوں نے کیا اور وہی بالا خانوں میں امن سے ہوں گے
Jalandhry	اور تمہارا مال اور اولاد ایسی چیز نہیں کہ تم کو ہمارا مقرب بنا دیں۔ ہاں (ہمارا مقرب وہ ہے) جو ایمان لایا اور عمل نیک کرتا رہا۔ ایسے ہی لوگوں کو ان کے اعمال کے سبب دگنا بدلہ ملے گا اور وہ خاطر جمع سے بالا خانوں میں بیٹھے ہوں گے
YusufAli	It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work Righteousness— these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!
M.Khan	And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.
Pickthal	And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.
Shakir	And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

Against	فِي	Strive	يَسْعَوْنَ	And those who	وَالَّذِينَ
Those	أُولَٰئِكَ	To frustrate (them)	مُعَاجِزِينَ	Our Signs	آيَاتِنَا
Will be brought	مُحْضَرُونَ	The torment	الْعَذَابِ	To	فِي

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	Wa Al-Ladhīna Yas`awna Fī `Āyātīnā Mu`ājizīna `Ulā'ika Fī Al-`Adhābi Muḥdarūna
AhmedAli	اور وہ جو ہماری آیتوں کے رد کرنے میں کوشش کرتے ہیں وہ عذاب میں پکڑ کر حاضر کیے جائیں گے
Jalandhry	جو لوگ ہماری آیتوں میں کوشش کرتے ہیں کہ ہمیں ہر ادیں وہ عذاب میں حاضر کئے جائیں گے
YusufAli	Those who strive against Our Signs, to frustrate them, will be given over into Punishment.
M.Khan	And those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.
Pickthal	And as for those who strive against Our revelations, challenging, they will be brought to the doom.
Shakir	And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

My Lord	رَبِّي	Truly	إِنَّ	Say	قُلْ
For whom	لِمَنْ	The provision	الرِّزْقَ	Enlarges	يَبْسُطُ
His slaves	عِبَادِهِ	Of	مِنْ	He wills	يَشَاءُ
And whatsoever	وَمَا	For him	لَهُ ۖ	And restrict (also)	وَيَقْدِرُ
Anything	شَيْءٍ	Of	مِنْ	You spend	أَنْفَقْتُمْ
And He	وَهُوَ	(will) replace it	يُخْلِفُهُ ۖ	He will	فَهُوَ
		(of) providers	الرَّازِقِينَ	(is) the Best	خَيْرُ

Translit	Qul 'Inna Rabbī Yabsuṭu Ar-Rizqa Liman Yashā'u Min `Ibādihī Wa Yaqdiru Lahu Wa Mā'Anfaqtum Min Shay'in Fahuwa Yukhlifuhu Wa Huwa Khayru Ar-Rāziqīna
AhmedAli	کہ دو بے شک میرا رب ہی اپنے بندوں میں سے جسے چاہے روزی کشادہ کر دیتا ہے اور جسے چاہے تنگ کر دیتا ہے اور جو کوئی چیز بھی تم خرچ کرتے ہو سو وہی اس کا عوض دیتا ہے اور وہ سب سے بہتر روزی دینے والا ہے
Jalandhry	کہ دو کہ میرا پروردگار اپنے بندوں میں سے جس کے لئے چاہتا ہے روزی فراخ کر دیتا ہے اور (جس کے لئے چاہتا ہے) تنگ کر دیتا ہے اور تم جو چیز خرچ کرو گے وہ اس کا (تمہیں) عوض دے گا۔ اور وہ سب سے بہتر رزق دینے والا ہے
YusufAli	Say: "Verily my Lord enlarges and restricts the Sustenance to such of His servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those Who grant Sustenance.
M.Khan	Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."
Pickthal	Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.
Shakir	Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿40﴾

All together	جَمِيعًا	He will gather them	يَحْشُرُهُمْ	And (remember) the day (when)	وَيَوْمَ
To the angels	لِلْمَلَائِكَةِ	Will say	يَقُولُ	Then	ثُمَّ
Used to	كَانُوا	You	إِيَّاكُمْ	Was it these people	أَهَؤُلَاءِ
				worship	يَعْبُدُونَ

Translit	Wa Yawma Yahshuruhum Jamī`āan Thumma Yaqūlu Lilmalā'ikati 'Ahā'uulā' 'Īyākum Kānū Ya`budūna
AhmedAli	اور جس دن وہ ان سب کو جمع کرے گا پھر فرشتوں سے فرمائے گا کیا یہی میں جو تمہاری عبادت کیا کرتے تھے
Jalandhry	اور جس دن وہ ان سب کو جمع کرے گا پھر فرشتوں سے فرمائے گا کیا یہ لوگ تم کو پوجا کرتے تھے
YusufAli	One Day He will gather them all together, and say to the angels "Was it you that these men used to worship?"
M.Khan	And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"
Pickthal	And on the day when He will gather them all together, He will say unto the angels: Did these worship you?
Shakir	And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

﴿41﴾

You	أَنْتَ	Glorified are you	سُبْحَانَكَ	They will say	قَالُوا
(of) them	دُونِهِمْ ۖ	Instead	مِنْ	(are) our Lord	وَلِيِّنَا
worship	يَعْبُدُونَ	They used to	كَانُوا	Nay, but	بَلْ
In them	بِهِمْ	Most of them	أَكْثَرُهُمْ	The jinn	الْجِنَّ ۖ
				(were) believers	مُؤْمِنُونَ

Translit	Qālū Subhānaka 'Anta Walīyunā Min Dūnihim Bal Kānū Ya`budūna Al-Jinna 'AktharuhumBihim Mu'uminūna
AhmedAli	وہ عرض کریں گے تو پاک ہے ہمارا تو تجھ سے ہی تعلق ہے نہ ان سے بلکہ یہ شیطانوں کی عبادت کرتے تھے ان میں سے اکثر انہیں کے معقود تھے
Jalandhry	وہ کہیں گے تو پاک ہے تو ہی ہمارا دوست ہے۔ نہ یہ۔ بلکہ یہ جنات کو پوجا کرتے تھے۔ اور اکثر انہی کو مانتے تھے
YusufAli	They will say "Glory to Thee! Our (tie) is with Thee— as Protector— not with them. Nay, but they worshipped the Jinns: most of them believed in them."
M.Khan	They (the angels) will say: "Glorified are You! You are our Walī (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."
Pickthal	They will say: Be Thou glorified. Thou art our protector, for them! Nay, but they worshipped the jinn; most of them were believers in them.
Shakir	They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿42﴾

Has power	يَمْلِكُ	Not	لَا	So Today	فَالْيَوْمَ
Profit	نَفْعًا	Over others	لِبَعْضٍ	Some of you	بَعْضُكُم
And We shall say	وَنَقُولُ	Harm	ضَرًّا	Nor	وَلَا
Taste (you)	ذُوقُوا	Did wrong	ظَلَمُوا	To those who	لِلَّذِينَ
Which	الَّتِي	(of) the Fire	النَّارِ	The torment	عَذَابَ
deny	تُكَذِّبُونَ	(it)	بِهَا	You used to	كُنْتُمْ

Translit	<i>Fālyawma Lā Yamliku Ba`ḍukum Liba`ḍin Naf`āan Wa Lā Ḍarrāan Wa Naqūlu Lilladhīna Ḍalamū Dhūqū`Adhāba An-Nāri Allatī Kuntum Bihā Tukadhdhibūn</i>
AhmedAli	پھر آج تم میں سے کوئی کسی کے نفع اور نقصان کا مالک نہیں اور ہم ظالموں سے کہیں گے تم اس آگ کا عذاب چکھو جسے تم جھٹلایا کرتے تھے
Jalandhry	تو آج تم میں سے کوئی کسی کو نفع اور نقصان پہنچانے کا اختیار نہیں رکھتا۔ اور ہم ظالموں سے کہیں گے کہ دوزخ کے عذاب کا جس کو تم جھوٹ سمجھتے تھے مزہ چکھو
YusufAli	So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers "Taste ye the penalty of the Fire— the which ye were wont to deny!"
M.Khan	So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which you used to belie.
Pickthal	That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.
Shakir	So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرَى ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

﴿43﴾

To them	عَلَيْهِمْ	Are recited	تُلِيَتْ	And when	وَإِذَا
They say	قَالُوا	Clear	بَيِّنَاتٍ	Our Verses	آيَاتُنَا
But	إِلَّا	This (is)	هَذَا	Not	مَا
To	أَنْ	Who wishes	يُرِيدُ	A man	رَجُلٌ
Used to	كَانَ	From that which	عَمَّا	Hinder you	يَصُدَّكُمْ
And they say	وَقَالُوا	Your fathers	آبَاؤُكُمْ	Worship	يَعْبُدُ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

But	إِلَّا	This (is)	هَذَا	Nothing	مَا
And say	وَقَالَ	Invented	مُفْتَرَى ً	A lie	إِفْكٌ
In the truth	لِلْحَقِّ	Disbelieve	كَفَرُوا	Those who	الَّذِينَ
Nothing	إِنْ	It has come to them	جَاءَهُمْ	When	لَمَّا
Magic	سِحْرٍ	But	إِلَّا	This (is)	هَذَا
				evident	مُبِينٌ

Translit	Wa 'Idhā Tutlā `Alayhim `Āyātunā Bayyinātin Qālū Mā Hādhā 'Illā Rajulun Yurīdu 'AnYaṣuddakum `Ammā Kāna Ya `budu 'Ābā'uukum Wa Qālū Mā Hādhā 'Illā 'Ifkun MuftarāanWa Qāla Al-Ladhīna Kafarū Lilḥaqqi Lammā Jā'ahum 'In Hādhā 'Illā Sihrun Mubīnun				
AhmedAli	اور جب انہیں ہماری واضح آیتیں سنائی جاتی ہیں تو کہتے ہیں کہ یہ محض ایسا شخص ہے جو چاہتا ہے کہ تمہیں ان چیزوں سے روک دے جنہیں تمہارے باپ دادا پوجتے تھے اور (قرآن کی نسبت) کہتے ہیں کہ یہ محض ایک تراشا ہوا جھوٹ ہے اور کافروں نے حق کے متعلق کہا جب ان کے پاس آیا کہ یہ محض ایک صریح جادو ہے				
Jalandhry	اور جب ان کو ہماری روشن آیتیں پڑھ کر سنائی جاتی ہیں تو کہتے ہیں یہ ایک (ایسا) شخص ہے جو چاہتا ہے کہ جن چیزوں کی تمہارے باپ دادا پرستش کیا کرتے تھے ان سے تم کو روک دے اور (یہ بھی) کہتے ہیں کہ یہ (قرآن) محض جھوٹ ہے (جو اپنی طرف سے) بنا لیا گیا ہے۔ اور کافروں کے پاس جب حق آیا تو اس کے بارے میں کہنے لگے کہ یہ تو صریح جادو ہے				
YusufAli	When Our Clear Signs are rehearsed to them they say "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say "This is only a falsehood invented!" And the Unbelievers say of the Truth when it comes to them "This is nothing but evident magic!"				
M.Khan	And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Quran) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad SAW when Allāh sent him as a Messenger with proofs, evidences, verses of this Quran, lessons, signs, etc.): "This is nothing but evident magic!"				
Pickthal	And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.				
Shakir	And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.				

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

(of)	مِنْ	We had given them	آتَيْنَاهُمْ	And not	وَمَا
Nor	وَمَا	Which they could study	يَدْرُسُونَهَا ۖ	Scriptures	كُتُبٍ
Before you	قَبْلَكَ	To them	إِلَيْهِمْ	We sent	أَرْسَلْنَا
		warner	نَذِيرٍ	Any	مِنْ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	<i>Wa Mā 'Ātaynāhum Min Kutubin Yadrusūnahā Wa Mā 'Arsalnā 'Ilayhim Qablaka Min Nadhīrin</i>
AhmedAli	اور ہم نے انہیں کوئی کتاب نہیں دی کہ وہ اسے پڑھتے ہوں اور ہم نے ان کی طرف آپ سے پہلے کوئی ڈرانے والا نہیں بھیجا
Jalandhry	اور ہم نے نہ تو ان (مشرکوں) کو کتابیں دیں جن کو یہ پڑھتے ہیں اور نہ تم سے پہلے ان کی طرف کوئی ڈرانے والا بھیجا مگر انہوں نے تکذیب کی
YusufAli	But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.
M.Khan	And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any warner (Messenger)
Pickthal	And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner.
Shakir	And We have not given them any books which they read, nor did We send to them before you a warner.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِغْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ

﴿45﴾

(were) before them	مِنْ قَبْلِهِمْ	Those who	الَّذِينَ	And denied	وَكَذَّبَ
One tenth	مِغْشَارَ	Have received	بَلَغُوا	And not	وَمَا
Yet they denied	فَكَذَّبُوا	We had granted to those	آتَيْنَاهُمْ	(of) what	مَا
Was	كَانَ	Then how	فَكَيْفَ	My Messengers	رُسُلِي ۖ
				My denial (punishment)	نَكِيرِ

Translit	<i>Wa Kadhhaba Al-Ladhīna Min Qablihim Wa Mā Balaghū Mi'shāra Mā 'Ātaynāhum Fakadhhabū Rusulī Fakayfa Kāna Nakīri</i>
AhmedAli	اور ان لوگوں نے بھی جھٹلایا جو ان سے پہلے تھے اور یہ لوگ اس کے دسویں حصہ کو نہیں پہنچے جو ہم نے انہیں دیا تھا پس انہوں نے میرے رسولوں کو جھٹلایا پھر میرا کیا عذاب ہوا
Jalandhry	اور جو لوگ ان سے پہلے تھے انہوں نے تکذیب کی تھی اور جو کچھ ہم نے ان کو دیا تھا یہ اس کے دسویں حصے کو بھی نہیں پہنچے تو انہوں نے میرے پیغمبروں کو جھٹلایا۔ سو میرا عذاب کیا ہوا
YusufAli	And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected my messengers how (terrible) was My rejection (of them)!
M.Khan	And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers, Then how (terrible) was My denial (punishment)!
Pickthal	Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!
Shakir	And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?

﴿٤٥﴾ قُلْ إِنَّمَا أَعْطُكُمْ بَوَاحِدَةً ۖ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفَرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ

مِنْ جَنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

I exhort you	أَعْظُمُكُمْ	Only	إِنَّمَا	Say	قُلْ
You stand up	تَقُومُوا	That	أَنْ	To one (thing)	بِوَاحِدَةٍ ۖ
And singly	وَفُرَادَىٰ	In pairs	مُثْنَىٰ	For Allah's sake	لِلَّهِ
(there is) not	مَا	Reflect	تَتَفَكَّرُوا ۚ	Then	ثُمَّ
Madness	جِنَّةٍ ۚ	Any	مِنْ	In your companion	بِصَاحِبِكُمْ
But	إِلَّا	He (is)	هُوَ	Only	إِنْ
Before	بَيْنَ يَدَيَّ	To you	لَكُمْ	A warner	نَذِيرٌ
		severe	شَدِيدٍ	A torment	عَذَابٍ

Translit	Qul 'Innamā 'A'izukum Biwāhīdatin 'An Taqūmū Lillāhi Mathnā Wa Furādā Thumma Tatafakkarū Mā Biṣāhibikum Min Jinnatin 'In Huwa 'Illā Nadhīrun Lakum Bayna Yaday `Adhābin Shadīdin				
AhmedAli	کہ دو میں تمہیں ایک بات نصیحت کرتا ہوں کہ تم اللہ کے لیے دو دو ایک ایک کھڑے ہو کر غور کرو کہ تمہارے اس ساتھی کو جنون تو نہیں ہے وہ تمہیں ایک سخت عذاب آنے سے پہلے ڈرانے والا ہے				
Jalandhry	کہ دو کہ میں تمہیں صرف ایک بات کی نصیحت کرتا ہوں کہ تم خدا کے لئے دو دو اور اکیلے اکیلے کھڑے ہو جاؤ پھر غور کرو۔ تمہارے رفیق کو سودا نہیں وہ تم کو عذاب سخت (کے آنے) سے پہلے صرف ڈرانے والے ہیں				
YusufAli	Say: "I do admonish you on one point: that ye do stand up before Allah--(it may be) in pairs, or (it may be) singly, and reflect (within yourselves): your Companion is not possessed: he is no less than a Warner to you in face of a terrible Penalty."				
M.Khan	Say (to them O Muhammad SAW): "I exhort you to one (thing) only: that you stand up for Allāh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet (SAW): there is no madness in your companion (Muhammad SAW), He is only a warner to you in face of a severe torment."				
Pickthal	Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.				
Shakir	Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.				

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۚ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

﴿47﴾

I might have asked of you	سَأَلْتُكُمْ	Whatever	مَا	Say	قُلْ
That	فَهُوَ	Wage/reward	أَجْرٍ	Of	مِنْ
My wage	أَجْرِي	(is) not	إِنْ	(is) for you	لَكُمْ ۚ
Allah	اللَّهُ ۖ	On	عَلَىٰ	But	إِلَّا
Every	كُلِّ	Over	عَلَىٰ	And He	وَهُوَ
		(is) Witness	شَهِيدٌ	Thing	شَيْءٍ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

Translit	<i>Qul Mā Sa'altukum Min 'Ajrīn Fahuwa Lakum 'In 'Ajriya 'Illā `Alā Allāhi Wa Huwa `Alā KullīShay'in Shahīdun</i>
AhmedAli	کہہ دو اس پر جو اہرات میں نے تم سے مانگی ہو وہ تمہارے ہی پاس رہے میری مزدوری تو اللہ ہی پر ہے اور وہ ہر چیز پر گواہ ہے
Jalandhry	کہہ دو کہ میں نے تم سے کچھ صلہ مانگا ہو تو وہ تم ہی کو (مبارک رہے)۔ میرا صلہ خدا ہی کے ذمے ہے۔ اور وہ ہر چیز سے خبردار ہے
YusufAli	Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: and He is Witness to all things."
M.Khan	Say (O Muhammad SAW): "Whatever wage I might have asked of you is yours. My wage is from Allāh only. and He is a Witness over all things."
Pickthal	Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.
Shakir	Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ ﴿48﴾

My lord	رَبِّي	Verily	إِنَّ	Say	قُلْ
The All-Knower	عَلَّامُ	The truth	بِالْحَقِّ	Sends down	يَقْذِفُ
				(of) Unseen	الْغُيُوبِ

Translit	<i>Qul 'Inna Rabbī Yaqdhifu Bil-Ĥaqqi `Allāmu Al-Ghuyūbi</i>
AhmedAli	کہہ دو میرا رب سچا دین برسا رہا ہے اور وہ چھپی ہوئی چیزوں کو خوب جانتا ہے
Jalandhry	کہہ دو کہ میرا پروردگار اوپر سے حق اتارتا ہے (اور وہ) غیب کی باتوں کا جاننے والا ہے
YusufAli	Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants)— He that has full knowledge of (all) that is hidden."
M.Khan	Say (O Muhammad SAW): "Verily! my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (unseen)."
Pickthal	Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.
Shakir	Say: Surely my Lord utters the truth, the great Knower of the unseen.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿49﴾

The truth/reward	الْحَقُّ	As come	جَاءَ	Say	قُلْ
Falsehood	الْبَاطِلُ	Can create (anything)	يُبْدِئُ	And neither	وَمَا
		resurrect	يُعِيدُ	Nor	وَمَا

Translit	<i>Qul Jā'a Al-Ĥaqqu Wa Mā Yubdi'u Al-Bāṭilu Wa Mā Yu`īdu</i>
AhmedAli	کہہ دو حق آگیا ہے اور جھوٹے معبود نہ پہلی بار پیدا کرتے ہیں اور نہ دوبارہ پیدا کریں گے
Jalandhry	کہہ دو کہ حق آپکا اور (معبود) باطل نہ تو پہلی بار پیدا کر سکتا ہے اور نہ دوبارہ پیدا کرے گا

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

YusufAli	Say: "The Truth has arrived and Falsehood neither creates anything new, nor restores anything."
M.Khan	Say (O Muhammad SAW): "Al-Haqq (the truth the Qur'ân and Allâh's Revelation) has come, and Al-Bâtîl [falsehood - Iblîs (Satan)] can neither create anything nor resurrect (anything)."
Pickthal	Say: The Truth hath come, and falsehood showeth not its face and will not return.
Shakir	Say: The truth has come, and the falsehood shall vanish and shall not come back.

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي ۖ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

I go astray	ضَلَلْتُ	If	إِنْ	Say	قُلْ
(on) to	عَلَىٰ	I shall stray	أَضِلُّ	Verily only	فَإِنَّمَا
I walk aright	اهْتَدَيْتُ	And if	وَإِنِ	Myself	نَفْسِي ۖ
To me	إِلَيَّ	Reveals	يُوحِي	(it is) for what	فِيمَا
(is) All-Hearer	سَمِيعٌ	Truly He	إِنَّهُ	My Lord	رَبِّي ۖ
				Ever Near	قَرِيبٌ

Translit	<i>Qul 'In Ḍalaltu Fa'innamā 'Adillu `Alā Nafsī Wa 'Ini Ahtadaytu Fabimā Yūhī 'Ilayya Rabbī'Innahu Samī'un Qarībun</i>
AhmedAli	کہہ دو اگر میں غلط راستہ پر ہوں تو میری غلطی کا وبال مجھ ہی پر ہوگا اور اگر میں سیدھی راہ پر ہوں تو اس لیے کہ میرا رب میری طرف وحی کرتا ہے بے شک وہ سننے والا قریب ہے
Jalandhry	کہہ دو کہ اگر میں گمراہ ہوں تو میری گمراہی کا ضرر مجھی کو ہے۔ اور اگر ہدایت پر ہوں تو یہ اس کا طفیل ہے، تو میرا پروردگار میری طرف وحی بھیجتا ہے۔ بے شک وہ سننے والا (اور) نزدیک ہے
YusufAli	Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near."
M.Khan	Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."
Pickthal	Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.
Shakir	Say: If I err, I err only against my own soul, and if I follow a right direction, it is because of what my Lord reveals to me; surely He is Hearing, Nigh.

وَلَوْ تَرَىٰ إِذْ فَزَعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

When	إِذْ	You could see	تَرَىٰ	And if	وَلَوْ
Escape	فَوْتَ	So no	فَلَا	They will be terrified	فَزَعُوا
A place	مَّكَانٍ	From	مِنْ	And they will be seized	وَأُخِذُوا
				Near	قَرِيبٍ

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبا

Translit	Wa Law Tará 'Idh Fazi`ū Falā Fawta Wa 'Ukhidhū Min Makānin Qarībin
AhmedAli	اور کاش آپ فوت دیکھیں جب کہ وہ گھبرائے ہوئے ہوں گے پس نہ بچ سکیں گے اور پاس ہی سے پکڑ لیے جائیں گے
Jalandhry	اور کاش تم دیکھو جب یہ گھبرا جائیں گے تو (عذاب سے) بچ نہیں سکیں گے اور نزدیک ہی سے پکڑ لئے جائیں گے
YusufAli	If thou couldst but see when they will quake with terror: but then there will be no escape (for them), and they will be seized from a position (quite) near.
M.Khan	And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
Pickthal	Couldst thou but see when they are terrified with no escape, and are seized from near at hand,
Shakir	And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place

وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿52﴾

In it	بِهِ	We do believe	آمَنَّا	and they will say	وَقَالُوا
Receive	التَّنَاطُشُ	They	لَهُمُ	And how could	وَأَنَّى
Far off	بَعِيدٍ	A place	مَّكَانٍ	From	مِنْ

Translit	Wa Qālū 'Āmannā Bihi Wa 'Annā Lahumu At-Tanāwushu Min Makānin Ba`īdin
AhmedAli	اور کہیں گے ہم اس (قرآن) پر ایمان لے آئے ہیں اور اتنی دور سے (ایمان کا) ان کے ہاتھ آگماں ممکن ہے
Jalandhry	اور کہیں گے کہ ہم اس پر ایمان لے آئے اور (اب) اتنی دور سے ان کا ہاتھ ایمان کے لینے کو کیونکر پہنچ سکتا ہے
YusufAli	And they will say "We do believe (now) in the (Truth)": but how could they receive (Faith) from a position (so) far off—
M.Khan	And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again).
Pickthal	And say: We (now) believe therein. But how can they reach (faith) from afar off,
Shakir	And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿53﴾

In it	بِهِ	They disbelieve	كَفَرُوا	Indeed	وَقَدْ
About the Unseen	بِالْغَيْبِ	And they (used to) guess	وَيَقْذِفُونَ	before	مِنْ قَبْلُ ۖ
far	بَعِيدٍ	A place	مَّكَانٍ	From	مِنْ

Translit	Wa Qad Kafarū Bihi Min Qablu Wa Yaqdhifūna Bil-Ghaybi Min Makānin Ba`īdin
AhmedAli	حالانکہ پہلے تو اس کا انکار کرتے رہے اور بے تحقیق باتیں دور ہی دور سے ہانکا کرتے تھے
Jalandhry	اور پہلے تو اس سے انکار کرتے رہے اور بن دیکھے دور ہی سے (ظن کے) تیر چلاتے رہے

The Holy Quran

The Saba

Sura # 34 – 54 Verses - Makkah

سورة سبأ

YusufAli	Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the Unseen from a position far off?
M.Khan	Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur'ān and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh (by saying) all that is untrue], from a far place.
Pickthal	When they disbelieved in it of yore. They aim at the unseen from afar off.
Shakir	And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

﴿54﴾

And between	وَبَيْنَ	Between them	بَيْنَهُمْ	And a barrier will be set	وَحِيلَ
As	كَمَا	They desire	يَشْتَهُونَ	That which	مَا
*Before	مِنْ قَبْلُ ۚ	With the people of their kind	بِأَشْيَاعِهِمْ	was done	فُعِلَ
In	فِي	Have been	كَانُوا	Verily they	إِنَّهُمْ
		suspicious	مُرِيبٍ	Doubt	شَكٍّ

Translit	<i>Wa Hīla Baynahum Wa Bayna Mā Yashtahūna Kamā Fu'ila Bi'ashyā'ihim Min Qablu 'Innahum Kānū Fī Shakkīn Murībīn</i>
AhmedAli	اور ان میں اور ان کی خواہش میں اڑ کر دی جائے گی جیسا کہ ان کے ہم خیال لوگوں کے ساتھ اس سے پہلے کیا گیا ہے شک وہ بھی حیرت انگیز شک میں پڑے ہوئے تھے
Jalandhry	اور ان میں اور ان کی خواہش کی چیزوں میں پردہ حائل کر دیا گیا جیسا کہ پہلے ان کے ہم ہمنوں سے کیا گیا وہ بھی الجھن میں ڈالنے والے شک میں پڑے ہوئے تھے
YusufAli	And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.
M.Khan	And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.
Pickthal	And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.
Shakir	And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.